4:Grajdanzev--176 S-4 (no date) 1942 Formosans
116, 177, 797

"There is a widespread but false belief that the Japanese lack the missionary spirit and that because of this, at least in the field of religion, the islanders may cling to the faith of their forefathers. The Japanese have their own societies for the propagation of the faith, missions and other implements of spiritual conquest, but the results are not very encouraging:

Number of Followers of Japanese Sects and Churches in Taiwan

	Japanese	Chinese
Various Buddhist sects (incl. nichiren, sodoshu, etc.)	73,504	27,398
Shinto and other churches)*	18,159	13,024
Buddhist churches†	40,025	17,008

* But there were only 5 Chinese as against 573 Japanese followers of pure shintoism.

†This does not include followers of Chinese Buddhism.

These figures show that the successes of the Japanese missionaries have not been conspicuous, especially if we compare them with the 41,708 Chinese followers of the Presbyterian Church and 7,399 of the Catholic Church, neither of which have a state organisation behind them. But with the increasing pressure being put on foreign Christian churches in Japan, the work of the Taiwan Christian missions is now endangered."

40: Kirk--22-23 S-2 (no date) 1941 Formosans
116, 123, 626, 797, 177.79 Japanese

"Religion. Besides changing the language and social customs of the people, the Japanese wish to destroy the Taiwan religion and the local temples, and substitute in their place the Japanese torii, shrine, and the Shinto [23] ritual. This policy is well illustrated by a personal experience. During his stay in Formosa, the writer was closely guarded by the military police. One gendarme, and sometimes two, always accompanied the 'foreign suspect' on his visits to the Chinese and primitive settlements. Even in Taihoku, the principal city, a policeman in plain clothes was invariably on hand when the writer would appear in the morning, and this 'guard-of-honor' would not take his leave until the day's work was done. The 'foreigner' made a useful discovery very early in his Formosan career. Whenever a new 'guard' appeared, a visit to the nearest Shrine came first on the day's schedule. At once the whole attitude of the policeman toward his non-Japanese companion seemed to change from one suspicion to friendliness and he unconsciously became more or less an interested 'research assistant.' Unfortunately, the Japanese system seemed to call for a change of policemen as soon as one 'guard' showed signs of proving his worth as 'a social investigator.'

The residents of Formosa today, it appears, if they with to gain status in the eyes of public officials, may do well to forsake all other religions and follow the teachings of Shintoism."

40: Kirk--23-24 S-2 (no date) 1941 Formosans
116, 797

"Christianity. Christian missionaries are facing formidable obstacles in their daily work. In fact, the white families (February, 1941) have already left for their home countries in despair, and the native pastors of local Christian churches are being closely watched by the police. In general, the government is unfriendly to the missionaries; and, in turn, the missionaries, as a rule, have not been in sympathy with the policy of ko-min-ka. The white Christians have taught the natives in the Formosan Chinese dialects rather than in Japanese, and they have mingled almost exclusively with Formosan people. The government has naturally suspected that the influence of the [24] missionaries has been thrown on the side of the Chinese and against national unity."

period of Japanese rule.[2] The number of temples has not decreased; since the Restoration in 1945, many temples have been repaired and new ones have been built.

On Formosa the faithful of other religions are numerically unimportant. There were only 41,000 "true" Buddhists among the Formosan Chinese[3] in 1942. In 1954, there were about 34,000 Catholics with 126 churches, and 80,000 Protestants (about 4,600 of them Presbyterians) with about 600 churches.[4] There were about 900 Taoists[5] on Formosa in 1955. These various religious groups constitute less than 2 per cent of the total

2. Taiwan Provincial Government, Statistical Summary of Taiwan for the Past Fifty-one Years, Taipei, 1946, Table 507.

3. Ibid., Table 510. This seems to be the latest figure available on the number of Buddhists on the island.

4. China News Press, Chung-hua Nien-pao, 1954 [China Annual, 1954], Vol. II, Taipei, 1955, pp. 103-106.

5. There were about 900 Taoist believers on the island in 1955. Chung-yang Jih-pao [Central Daily News], Taipei, Oct. 7, 1955.

population.[6] Mohammedanism was introduced after the Restoration; the number of believers are very few. The majority of the recent converts to Christianity are high school and college students.[7] These students are believed to have become Christians largely because of their wish to follow Western practices.

Many Protestant and Catholic missionaries have continued and expanded their vigorous activities since the end of the war. Many who were forced to leave the China Mainland are now continuing their work on Formosa. Besides the preaching of the Gospels, they have intensified their educational and social services. For instance, there were some 270 priests and 160 sisters of the Catholic Church on Formosa in 1955. Twelve priests and four nuns were teaching at Taiwan National University.[8]

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6. The number of Buddhists in 1942 was added to that of Christians in 1954. The result may not be presenting a true picture of the numbers of these faithful, but only a rough approximation.

7. China News Press, op. cit., p. 104.

8. China Handbook 1954-55, Taipei, China Publishing Company, 1954, pp. 62-63.

797 There is a Catholic hospital in Kaohsiung and another in Lotung. Many of the missions give time to Bible classes, English classes, and kindergartens. The increase in the number of Catholic converts has been most remarkable. There were fewer than 10,000 Catholics in 1941, and the number had increased[9] to more than 34,000 in 1954. While many Protestant denominations have been established in the last ten years, the number of their adherents has increased relatively little -- about 70,000 in 1942, to slightly over 80,000 in 1954.

There seems to be no open conflict between the tolerant native religion and Christianity, nor any objection to the introduction and expansion of Christianity. It has been noted that some non-Christian families celebrate Christmas and many Christian families continue to celebrate traditional Chinese festivals.[10]

II. THE CHARACTER OF FOLK BELIEF

771 The Chinese have "concerned themselves less with the hereafter than with the proper

9. China News Press, op. cit., p. 103.
10. A.F. Raper and others, Urban and Industrial Taiwan, Taipei, Foreign Operations Administration and National Taiwan University, 1954, p. 334.